



*Annine van der Meer*



# MARY MAGDALENE UNVEILED

*Hidden sources restore  
her broken image*





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ISBN

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# Introduction

In 1996 the theologian Joanne Klink wrote in her book *The Unknown Jesus*: ‘A New Quest, a new search, is needed for the unknown Jesus... and what role he plays in world history.’<sup>1</sup> In 2020 I add that the same applies to Mary Magdalene.

To know what both can be for us now, you have to know what the core of their message was and still is. You have to remove the deposits of many centuries to get to the heart of the message. Only then can you explore the message and the meaning for people of today, for us.

**A new quest.** First, it is important to list the few historical facts, because some people deny that both Jesus and Mary ever existed as people of flesh and blood. Can fact and fiction be separated and distinguished from each other? According to Gilles Quispel – emeritus professor of early Christianity till 800 AD of the University of Utrecht and my tutor, who passed away in 2006 – you should include the fourth Gospel of John in this The quest for the historical Jesus.<sup>2</sup> And that’s exactly what I’m going to do in Part II.

**The Gospel of John.** It is said that John is the author of the fourth gospel. It is not certain that this fourth gospel was written by John. What is certain is that it was written by the disciple whom Jesus loved.<sup>3</sup> Why are we one hundred percent sure of that? At the end of the Fourth Gospel, you read the following about ‘the Beloved Disciple’:

*This is the disciple who is bearing witness to these things, and who has written these things; and we know that his testimony is true.*<sup>4</sup>

Only one conclusion is possible. The Fourth Gospel was written by ‘the Beloved Disciple’. The author’s name John is not mentioned anywhere in the fourth gospel.

**The disciple Jesus loved does not become John until later.** Later, the name of the male pupil John was stuck on the beloved pupil. But there are several candidates. In this book I want to find out who is the beloved disciple who wrote the fourth gospel. Could that also be a lady, could that also be Mary Magdalene? That is the big question waiting for an answer at the end of Part II. Until then, I will continue to use the traditional name ‘John’. However, the actual author is probably not John, but “the beloved disciple,” and that disciple is and remains nameless for the time being.

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1. Joanne Klink, *De Onbekende Jezus*, Ten Have, Baarn, 1996, ‘A New Quest?’ (epilogue), 237.

2. Gilles Quispel, *Het evangeli van Thomas uit het Koptisch vertaald en toegelicht* (*The Gospel of Thomas*, translation and commentary), Amsterdam, 2005, 43.

3. *The Standard Version of the Common Bible*, expanded edition, 1973: Jhn. 21:24.

4. Jhn. 21:24; See for the later added chapter John 21 in this book Part II ch 9.17.

**The Gospel of the Beloved Companion.** Why has the question of the author of the fourth gospel of the disciple Jesus loved become relevant again? Recently, a new apocryphal gospel has surfaced that few people have heard of. It is about the Gospel of the Beloved Companion, which was returned to the world in 2010.<sup>1</sup> This Gospel of Miryam de Migdalah or Mary Magdalene shows remarkable parallels with the fourth gospel by the hand of the beloved disciple. There are many similarities in the structure and historical framework and often the word usage is literally the same. Why is this so? To find out, I'm going to compare these two texts in Part II. But before moving on to the text comparison, I will discuss the background in Part I.

**PART I.** The first part ‘Backgrounds’ is structured as follows.

- In Chapter 1, I present the latest research on female leadership in the early Jesus movement.
- Chapter 2 contains information about the early Christian sources, canonical and extra-canonical. Why is this necessary? This is necessary for Part II. In part II hidden or apocryphal sources are discussed and it is good, prior to the quotations that pass in part II, to provide background information on these texts. This chapter 2 is therefore a kind of preparation for Part II. I will discuss the background of the fourth gospel of ‘John’, but also provide information about numerous apocryphal texts, including Mary Magdalene in particular.
- In Chapter 3, I discuss the 2010 gospel of Miryam de Migdalah or Miryam the Toweress, the ‘Exalted One’. The document was written by Mary Magdalene herself.

**PART II.** In this section ‘The Public Years’, I walk – using the fourth Gospel of the Beloved Disciple of Jesus, traditionally called ‘John’ – through the public years in which Jesus and Mary Magdalene acted together. Those public years span years 29 through 33. I order events chronologically. I will examine how they succeed each other over the years 29, 30, 31, 32, and 33. I will start from the fourth Gospel of the Beloved Disciple. Despite the many similarities, this appears to deviate from the Gospel of Miryam de Migdalah in some fundamental places. The fourth gospel omits just those places that in Miryam’s account prove her important position next to Jesus and her leadership after his resurrection.

**An inseparable cohesion?** The titles of the two Gospels alone make it clear that there is a connection.

- The canonical fourth gospel was written by “the disciple whom Jesus loved,” or the “Beloved Disciple”.
- The apocryphal gospel of Miryam, which only came out of the mystery in 2010, is called, in the words of the translator, the Gospel of the Beloved Companion, or the ‘Beloved Companion’.

According to the translator Jehanne de Quillan, who literally follows the Ancient Greek in Miryam’s account, it says: the Gospel of Miryam de Migdalah, the Companion and

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1. *The Gospel of the Beloved Companion. The Complete Gospel of Mary Magdalene.* Translation and Commentary by Jehanne de Quillan, Éditions Athara, Foix, 2010. Abbreviation: GBC.

Beloved by Yeshua.<sup>1</sup> She then abbreviates that to ‘the Beloved Companion’. In one text it is about a beloved *disciple*, in the other it is about a beloved *companion*. In both cases it is about someone whom Jesus loved. In the *canonical* fourth gospel it is about a *male* beloved disciple, in the *apocryphal* gospel it is about a *female* beloved companion. The big question is this: Is the Beloved Companion the original author of the Beloved Disciple’s Fourth Gospel? Can the text comparison clarify this?

**PART III.** In the third part I give a summary of what was found in Part II about Mary Magdalene. On this basis we can restore her broken image. Then I will discuss its significance for people today. In the closing paragraph I explain why I chose the title Mary Magdalene Unveiled.

**Worked with passion.** I have worked on this book with incredible pleasure and dedication. It is as if all kinds of threads that I have spun on all my life come together in a weaving, of which I am only now starting to distinguish the underlying pattern. I have been taken by the hand of Providence all my life, it seems in retrospect. Nothing has been for nothing. All that I have gained from years of intense study, I was able to put to use in writing this book.

**Grateful.** That fills me with great gratitude. Mary Magdalene and Jesus have come a lot closer. They have come into my heart more. I feel deeply connected to them, connected to who they are now. This is partly because my respect has grown enormously about what they have put together in Palestine at the beginning of the Christian era. It turned out to be quite exciting to follow them through their public years using hidden sources.

**Time travel.** I hope that you, reader, can feel and experience the passion, the gratitude, the dedication and finally the full and unconditional commitment with which I spent months researching and writing continuously. Immerse yourself in the Palestine of Jesus’ and Mary Magdalene’s time. Join me on a time journey in Part II, first to the past and then in Part III to the present and future. May Jesus’ and Mary Magdalene’s blessing continue to rest on this work ...

Annine van der Meer, Autumn 2020.

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1. GBC, verse [44.1], 82.



## **PART II**

# **THE PUBLIC YEARS ACCORDING TO THE GOSPEL OF THE BELOVED DISCIPLE**



'The Magdalene at Night by Candlelight', 1640 painting by the French Baroque painter Georges de La Tour, Louvre Paris. The French title is: '*La Madeleine à la veilleuse*'. Mary Magdalene sits with a skull on her lap by a brightly shining candle at a kind of writing table. She holds her hand under her chin as she stares into the flame. She seems deeply lost in thought. On the table are two books, one of which is the Bible. There is a cross and a cord on the table. The cord resembles the cord she wears around her waist. Her shoulders are free, as are her knees and lower legs.

# Introduction

The time has come to start from the fourth Gospel of the Beloved Disciple, alias John. And to compare this with the Gospel of the Beloved Companion of Jesus, the Gospel of Miryam the Migdalah.

**The painting.** As I write this introduction, I am looking at the painting ‘The Magdalene by Night in Candlelight’. I imagine Mary Magdalene sitting at her writing table. As she gazes into the flame, many memories emerge, far more than can be written down. They are impressive and beautiful but also painful memories. She decides to write down the most important things. She picks up a pen or quill with a sharp point, dips it in the ink and begins to write on a piece of papyrus or parchment made of very thin leather. She weighs every word. She feels and thinks through every word. Little by little she writes down the events as she experienced them as an eyewitness. She may do this in Alexandria, the metropolis to which she has possibly fled from Judea. She waits further for events and uses the time she spends waiting to write. Several copies of her document are made and distributed among the followers. Many of those copies serve as models for other early Christian texts that take over some of her words ...

**Her report.** She speaks and thinks in Aramaic. But, educated as she is, she also masters Greek. The ship that brings her and her family to safety in distant Gaul may have left from Alexandria. There, in AD 37, tensions arise between the Jewish population and the Greeks, which lead to a pogrom. And then it is no longer safe here either.<sup>1</sup> She embarks and takes her original document to France. There it circulates and causes an unprecedented revival of... the Black Madonna worship. In France and possibly also in England and Scotland, as the successor of Jesus, she has preached a teaching that must remain hidden... until the time when all that is hidden comes up... our time, the 21st century.

**France.** Because of her long presence in France, here it has been known from the earliest times that she was married to Jesus and gave birth to their children. In the Middle Ages, this knowledge penetrated through numerous apocryphal texts to the Cathars, who knew

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1. Prof. Dr. G. Luttkhuizen, *De veelvormigheid van het vroege christendom* (*The Multiformity of the Earliest Christianity*), 108-110 with ref. to Philo of Alexandria, *Flaccus*, 56. Tensions arise during a visit by the Jewish king Agrippa I, grandson of Herod the Great, to Alexandria. On the return journey from Rome, where he attended the accession to the throne of his childhood friend Caligula (37-41), he was received so enthusiastically by the Jewish Alexandrians that this aroused irritation among the Greek Alexandrians, citizens of the city. In a letter from 41, Emperor Claudius again denies the Jews the coveted civil rights and maintains their alien status, thereby widening the gap between the two population groups. At the end of the letter, he bans Jews from the Egyptian hinterland and from Syria-Palestine to come to Alexandria and threatens to take action against those who ignore this ban.

their version of the Gospel of the Beloved Disciple or ‘John’. One of the original copies of the Gospel of Miryam, called the Gospel of the Beloved Disciple John for safety, may have reached families in southern France who preserved the document.

**The hidden community.** The manuscript may have come into the possession of the community of which Jehanne de Quillan is part of. This community translated it into Occitan during the early part of the 12th century.<sup>1</sup> After that it was covertly handed down in this circle in the deepest secrecy and for many centuries. In 2010 this community returned/revealed it to the world.

**The visual culture.** The dissemination of similar apocryphal texts has strongly permeated the visual culture in France. Mary Magdalene appears everywhere, mysteriously dark, pregnant and with one or more children. You only now understand that the church has long made people believe that this was about Mary the mother of Jesus, but it was about Mary the bride. The evidential texts disappeared and became mythical legends, but the images kept popping up and working through the collective unconscious. I consider the Gospel of Miryam to be a text that may have been circulating in France for a long time. It is certain that artists in Southern Europe had a feeling for archetypes in the collective unconscious. Historical facts become legends; but the memory continues to echo. That has happened to Mary Magdalene in France and England. And possibly the Gospel of Miryam is the basis of all these later primal memories and whisperings of the collective intuitions.

**Difficulties.** I have encountered many difficulties while researching the Gospel of Miryam. In the English translation of the Gospel of the Beloved Companion I had read that the community in which the text has been handed down from the Middle Ages wants to remain anonymous. They do not reveal the whereabouts of the Alexandrian-Greek text from before 50 AD and the Occitan translation from the 12th century. During my research I contacted the translator of The Gospel of the Beloved Companion and the French publisher. I wrote an long and enthusiastic email in which I said that the text had moved me enormously and how happy I was with it. That I have been working for a lifetime to put the divine-feminine back on the map of our consciousness. I informed them about the project I was working on and told them that I had carefully translated the text into Dutch and commented on it in a first draft. To my dismay, there was an immediate answer. They did not give permission to work in full with the translated Dutch text for my Dutch book, the predecessor of this English edition. That has been a huge setback for me.

**Authentic or not?** I emphasize here that I have not seen the Ancient Greek and Occitan of Miryam’s gospel. I cannot, therefore, be one hundred percent sure that the Ancient Greek and Occitan texts are authentic. It cannot be verified. I did not take it overnight when researching the authenticity. I started my research from the Gospel of John and compared it word for word with Miryam’s document.. I also studied numerous apocryphal texts, which were known to me from previous research. I have meticulously placed this canonical and apocryphal source material next to Miryam’s text. Very many and striking similarities

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1. Jehanne de Quillan, *The Gospel of the Beloved Companion*, 4,5.

emerged. That cannot be a coincidence. After intense study of the English translation of Miryam's text, I have come to the conclusion that the text may well be authentic.

**The French response.** When the door from France remained locked – even after email communications with the translator in July, August and September 2020 – I was forced to revise the Dutch manuscript completely and adapt it up to four times, in order to satisfy the French restrictions. This closed French attitude has made the research and writing of the Dutch book very difficult. They prohibit working with the text and quoting from the translated Dutch text, even though they have released the English text in the public domain with an international ISBN number. In addition, international copyright law includes the right to quote.

**The method.** In the following I will start from the Gospel of the Beloved Disciple or John. I only go back to the Gospel of Miryam where 'John' deviates from her. In the Dutch edition I could not quote but had to paraphrase the verses from the Gospel of Miryam, which are missing from 'John', despite the fact that I translated the complete English translation into Dutch letter by letter. In this English edition I am able to quote Miryam's words from the English translation of her document literally and directly. Nevertheless, I heartily recommend the full English translation by Jehanne de Quillan to the readers. For the French and English translation she based mainly on the Ancient Greek manuscript and secondly on the Occitan translation. I follow her English translation in Part II.<sup>1</sup>

**Finally:** I have become convinced of the great importance of the text for the image of Mary Magdalene. Her broken image can be restored by comparing text with canonical and apocryphal sources.

## The chronology and map<sup>2</sup>

### The opening (chapter 4)

1. The Prologue (GBD 1)
2. About Light and Darkness (GBD 1)

### The year 29 (chapter 5)

MARCH – 1. John the Baptist is questioned (GBD 1)

MARCH – 2. The Baptism in the Jordan (GBD 1)

MARCH – 3. Calling the first Disciples (GBD 1)

### The year 30 (chapter 6)

BEGINNING OF JUNE – 1. The Marriage at Cana (GBD 2)

LATER IN JUNE – 2. Jesus' Immediate Family (GBD 2)

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1. Jehanne de Quillan, *The Gospel of the Beloved Companion. The Complete Gospel of Mary Magdalene*. Translation and Commentary by Jehanne de Quillan, 2 ed., Éditions Athara, Foix, Ariège, France, 2010.

2. *The Gospel of the Beloved Disciple* is abbreviated by GBD.

## MARY MAGDALENE UNVEILED

### The year 31 (*chapter 7*)

**MARCH** – 1. Cleansing the Temple (GBD 2)

**MARCH** – 2. Meeting Nicodemus and the second birth (GBD 3)

**SPRING** – 3. John supports Jesus (GBD 3)

**SUMMER** – 4. Meeting the Samaritan woman at the well (GBD 4)

**SUMMER** – 5. Healing a Roman's Child in Cana in Galilee (GBD 4)

**AUTUMN** – 6. Healing the Paralyzed Man in Jerusalem (GBD 5)

**SOMEWHERE BETWEEN AUTUMN 31 AND SPRING 32** – 7. the parable about the invitation to a meal (*Luke ch 14 and sayings from the Gospel of Thomas*)

### The year 32 (*chapter 8*)

**SPRING** – 1. Feeding the Crowd (GBD 6)

**SPRING** – 2. Crossing the sea of Galilee (GBD 6)

**SPRING** ing – 3. The crowd seeks Jesus (GBD 6)

**SPRING** – 4. In the synagogue at Capernaum (GBD 6)

**SPRING** – 5. Some disciples leave Jesus (GBD 6)

**AUTUMN** – 6. The Feast of Tabernacles in Jerusalem (GBD 7)

**AUTUMN** – 7. Temple teaching continues (GBD 7)

**AUTUMN** – 8. The Teaching on the Last Day of the Feast of Tabernacles (GBD 7)

**AUTUMN** – 9. Jesus and the woman accused of adultery (GBD 8)

**AUTUMN** – 10. Jesus Brings the Light to the World (GBD 8)

**AUTUMN** – 11. Jesus almost stoned at the sacrificial chest? (GBD 8)

**AUTUMN** – 12. Healing the man born blind (GBD 9)

**WINTER** – 13. Jesus is almost stoned again (GBD 9)

### The year 33 (*chapter 9*)

**EARLY SPRING** – 1. Raising Lazarus (GBD 11)

**EARLY SPRING** – 2. Jesus outlawed (GBD 11)

**LATER IN SPRING** – 3. Jesus' Inner Teaching about the Kingdom in Ephraim (GBD 11)

**LATER IN SPRING** – 4. People in Jerusalem are looking for him (GBD 11)

**SIX DAYS BEFORE PASSOVER** – 5. Mary Magdalene anoints the head of Jesus (GBD 12)

**THE LATE AFTERNOON OF THE DAY AFTER THE ANOINTING** – 6. Riding into Jerusalem on a donkey (GBD 12)

**MARCH** – 7. Many believe but are afraid to admit it (GBD 12)

**THE EVENING BEFORE THE PREPARATION DAY PRECEDING SABBATH AND PASSOVER** – 8. The last meal (GBD 13-14)

**THE NIGHT BEFORE PREPARATION DAY** – 9. Jesus arrested in the Garden of Olives (GBD 18)

**THE NIGHT BEFORE PREPARATION DAY** – 10. Jesus questioned by Annas and Caiaphas (GBD 18)

**THE MORNING OF PREPARATION DAY** – 11. Jesus questioned by Pilate (GBD 18-19)

**THE AFTERNOON OF PREPARATION DAY** – 12. The Crucifixion (GBD 19)

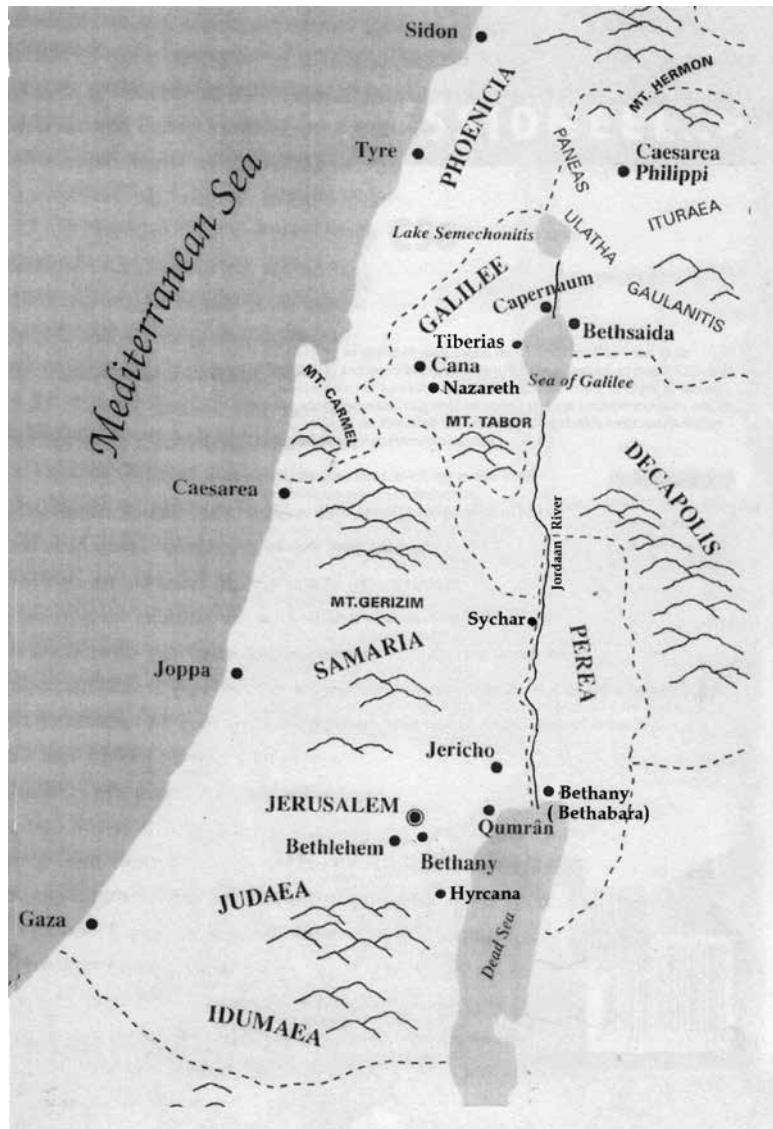
**THE FIRST DAY OF THE WEEK AFTER PASSOVER** – 13. Mary Magdalene as the first witness of the Resurrection (GBD 19-20)

**THE FIRST DAY OF THE WEEK AFTER PASSOVER** – 14. What Happens in Bethany after the Resurrection? (*Gospel of Mary*)

**THE FIRST DAY OF THE WEEK AFTER PASSOVER – 15.** The Heavenly Journey of Mary Magdalene (*Gospel of Mary*)

**THE LAST DAY OF THE WEEK AFTER PASSOVER – 16.** How the disciples' respond to the Vision of Mary Magdalene (*Gospel of Mary*)

**SOMETIME AFTER PASSOVER IN MARCH – 17.** Who Is the Disciple Jesus Loved? (GBD 21)



Map of Palestine at the time of Mary Magdalene and Jesus. From: Laurence Gardner, *Maria Magdalena*, Baarn, 2006, 2nd edition, 29 with some additions. Original English title: *The Magdalene Legacy. The Jesus and Mary Bloodline Conspiracy*, London, 2005.

## About the author

**Dr. Annine E.G. van der Meer** (1953) is a Dutch historian of religion and holds a PhD in theology from the University of Utrecht. She was the last and only female student who wrote her doctoral thesis under the guidance of Prof. Dr. Gilles Quispel, famous for his translation of the so called ‘fifth’ Gospel, the Gospel of Thomas and other Nag Hammadi texts, rediscovered in Upper-Egypt in 1945. She has written several authoritative books on the hidden history of the sacred feminine and of women and their forgotten contribution to evolution and civilisation, digging Her-Story out from under His-Story in order to write Our-Story. In 2008 she founded Pansophia Foundation, which she led until 2018; a school of Wisdom in the 21st century, where the raising of consciousness, spirituality and empowerment of women were combined. In 2015 she founded her own publishing house Pansophia Press, in which she continues this Wisdom-work.

**Recognition.** In July 2010 33 world-women were honoured in the ‘Manifest Female Energy’, among which Isabel Allende, Karin Armstrong and Marianne Williamson. Among the six Dutch world-women that were decorated was besides Princess Irene van Lippe Biesterfeld and Nelie Kroes also Annine van der Meer. According to the manifest the 33 world-women have been inspired by the female energy. They have contributed to transformation processes in the world; a new world, in which feminine and masculine energies mutually inspire each other and are growing towards a new, powerful and creative world order. See for English report ‘Manifest Female Energy’ on her website [www.anninevandermeer.nl](http://www.anninevandermeer.nl) articles 2010.

**Websites.** [www.anninevandermeer.nl](http://www.anninevandermeer.nl) and [www.pansophia-press.nl](http://www.pansophia-press.nl)

Books of Dr. Annine van der Meer were published in Dutch, English, French and German.

**In English:**

*The Language of MA the primal Mother. The evolution of the female image in 40,000 years of global Venus Art*, Den Haag/The Hague, Pansophia-Press, 2013, 592 pages, 1300 illustrations, full color.

*The Black Madonna from Primal to Final Times. The Mother of Dark and Light and her daughter Mary Magdalene. Included is a list of 450 short descriptions of Black Madonnas in France*, BoD, Norderstedt, 2020, black and white edition. 438 pages, 289 illustrations.

**In French:**

*La Vierge Noire des Origines à la Fin des Temps. Avec un répertoire complet de localisation des vierges noires en France*, Den Haag/The Hague, Pansophia-Press, 2018, full color edition, 438 pages with 289 illustrations.

**In German:**

*Die Sprache unsrer Ursprungs-Mutter MA. Die Entwicklung des Frauenbildes in 40 000 Jahren globaler 'Venus'-Kunst*, Christel Göttert Verlag, Rüsselsheim, 2020, hardcover, full color, 24 x 28 cm, 664 pages, ca. 1300 illustrations.

For a survey of Dr. van der Meer's Dutch books, see: [www.pansophia-press.nl](http://www.pansophia-press.nl)

Our time is awash with visions of Mary Magdalene. But these visions raise many questions. For example: was Mary Magdalene the beloved of Jesus? Are Mary Magdalene and Mary of Bethany one and the same? And if so, was this Mary the leader of the early Jesus movement?

This book answers all these questions with a resounding and deafening YES, despite the fact that all this has recently been called into question in feminist theology. The existence of the historical Mary Magdalene is even denied. How is this answered from spiritual women's studies?

In this book Annine van der Meer examines the Gospel of John and discovers many similarities with a gospel released in 2010, which is said to have been written by Mary Magdalene herself. Comparison shows that John leaves out precisely those crucial passages that prove the spiritual and physical connection between Mary Magdalene and Jesus. In combination with other hidden sources, a lost Mary Magdalene textual tradition can now be reconstructed and her broken image restored.

Hidden sources provide the decisive evidence that Mary Magdalene is aware of higher knowledge and on that basis is the first to have a leading position in the early church. Her example has been followed by many women leaders after her in the first two centuries of the Church. This book brings these revolutionary facts to the surface and helps us to recall the higher knowledge of Mary Magdalene as the daughter of Wisdom.



**Dr. Annine E.G. van der Meer** (1953) is a Dutch historian of religion and holds a PhD in theology from the University of Utrecht. She was the last and only female student who wrote her doctoral thesis under the guidance of Prof. Dr. Gilles Quispel, famous for his translation of the so called 'fifth' Gospel, the Gospel of Thomas and other Nag Hammadi texts, rediscovered in Upper-Egypt in 1945. She has written several authoritative books on the hidden history of the sacred feminine and of women and their forgotten contribution to evolution and civilisation, digging Her-Story out from under His-Story in order to write Our-Story. In 2008 she founded Pansophia Foundation, which she led until 2018; a school of Wisdom in the 21st century, where the raising of consciousness, spirituality and empowerment of women were combined. In 2015 she founded her own publishing house Pansophia Press, in which she continues this Wisdom-work.

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